

The New Testament
Anointed Standard Translation

V. H. Herrell

The General Letter
of Jacob

Second Edition

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Jacob was written c. 47-48 AD

CHAPTER 1

1.1 Introduction

1) Jacob, a slave of God and of the Master Jesus the Anointed, to the twelve tribes in the dispersion, greetings:

1.2 Trials and Temptation

2) Count it all as joy, my brothers, when you fall into various temptations,

3) knowing that the proving of your persuasion works patience,

4) and let patience have its perfect work, that you may be perfect and complete, having lacked in nothing.

5) But if any of you lack wisdom, let him ask from God Who gives to all in racial purity and Who is not dishonourable, and it will be given to him.

6) But let him ask in persuasion, doubting nothing, for the one doubting is like a wave of the sea, being driven and tossed by wind.

7) For let not that man be ‡ {Gr. ψυχή See Appendix 9} persuaded that he will receive anything from the Master —

8) he is a man with two lives and undependable in all of his ways.

9) But let the humble brother boast in his height;

10) and the rich in his humiliation, because he will pass away as the flower of grass.

11) For the sun rose with hot wind and dried the grass, and its flower fell out, and the beauty of its appearance perished; so also the rich one in his ways will fade away.

12) Blessed is the man who endures temptation, because having become approved, he will receive the crown of life, which was₂ promised to those loving Him.

13) Let no one being tempted say: "**I am tempted from God.**" For God is not tempted by evils and He tempts no one.

14) But each one is tempted by his own lusts, being drawn out and being seduced,

15) then lust, having conceived, gives birth to failure, and failure being fully formed, brings forth death.

16) Do not go astray, my beloved brothers.

17) Every good act of giving and every perfect gift is from above, coming down from the Father of Lights, with Whom there is no variation or shadow of turning.

18) Having willed, He brought us forth by the Word of Truth, for us to be a certain first-fruit of His creatures.

1.3 Listening and doing

19) Understands₃ my beloved brothers: and₄ let every man be swift to hear, slow to speak, and slow to anger,

20) for the anger of man does not work the justice of God.

21) Therefore, putting away all filthiness and overflowing of evil, in gentleness receive the implanted Word that is able to save your life ‡ {Gr. ψυχή See Appendix 9}.

22) And become doers of the Word and not only hearers, deceiving yourselves.

23) Because if anyone is a hearer of the Word and not a doer, this one is like a man perceiving the face of his birth in a mirror,

24) for he perceived himself and went away, and immediately forgot of what character he was.

25) But he having looked into the perfect law of freedom, and continuing in it, this one has not become a forgetful hearer, but a doer of the work. This one will be blessed in his deeds.

26) If anyone among you imagines to be religious, not restraining his tongue, but deceiving his heart, this one's religion is worthless.

27) Religion purified and of the un-mongrelised before God and the Father is this: to visit the orphans and widows in their affliction, keeping himself unspotted from the world.

CHAPTER 2

2.1 Preference to Persons Forbidden

1) My brothers, do not have persuasion in our Master, Jesus the Anointed of reputation, with preference to persons.

2) For if a gold-fingered man in fancy clothes comes into your synagogue, and a poor one in shabby clothes also comes in,

3) and you look on the one wearing the fancy clothes, saying, "**You sit here comfortably,**" and to the poor one you say, "**You stand there,**" or "**Sit here under my footstool,**"

4) did you not make a difference among yourselves and become judges with evil reasonings?

5) Hear, my beloved brothers, Did not God choose the poor of this world to be rich in persuasion, and heirs of the Government which He promised to those loving Him?

6) But you dishonoured the poor one. Do not the rich ones oppress you, and they drag you to judgment seats?

- 7) Do not they blaspheme the good name you are called?
- 8) If indeed you fulfil the royal law according to the Scripture "**You will love your neighbour as yourself,**"⁵ you do well.
- 9) But if you have preference for persons, you work failure, being rebuked by the law as transgressors.
- 10) For he who keeps all the law and stumbles but in one, he has become guilty of all.
- 11) For He Who said, "**You will not mongrelise**⁶," also said, "**You will not murder**⁷." But if you do not mongrelise, but commit murder, you have become a transgressor of the law.
- 12) So speak, and so act, as being about to be judged by the law of freedom.
- 13) For the judgment will be uncompassionate to the one showing no compassion, and compassion rejoices over judgment.

2.2 Persuasion and Actions

- 14) Where is the profit, my brothers, if anyone says he has persuasion, but he has no actions? Is the persuasion able to save him?
- 15) But if a brother or sister is naked, or may be lacking of daily food,
- 16) and anyone of you say to them: "**Go in peace, be warmed and be filled,**" but you do not give them the necessities of the body, what is the profit?
- 17) So indeed, persuasion, if it has no actions, is dead by itself.
- 18) But one will say, "**You have persuasion, and I have actions.**" Prove to me your persuasion without your actions, and I will show you by my actions my persuasion.

19) You are persuaded that God is One₈. You do well; even the demons are persuaded and tremble.

20) But are you willing to know, O vain man, that persuasion without actions is inactive₉?

21) Was not our Father Abraham justified by actions, offering up Isaac, his son, on the altar?

22) You see that persuasion acted with his actions, and by the actions, the persuasion was completed,

23) and the Scripture was fulfilled, saying: "**And Abraham was persuaded by God, and it was counted to him for justification₁₀**", and he was called a friend of God.

24) You see₁₁ that by actions a man is justified, and not by persuasion only.

25) And was not Rahab the whore also justified by actions, entertaining the messengers and sending them out by another way?

26) So as the body without the Mentality is dead, so also persuasion without actions is dead.

CHAPTER 3

3.1 Restraining the Tongue

1) Do not become many teachers, my brothers, knowing that we will receive greater judgment.

2) For we all stumble in many ways. If anyone does not stumble in word, this one is a mature[‡] (or, τέλειος) complete perfect man, able to restrain the whole body also.

3) And therefore₁₂, we put bits in the mouths of the horses for them to obey us, and we turn their whole body about.

4) Behold also the ships being so great and driven by hard winds, they are directed by a very small rudder, where the impulse of the one steering wishes.

5) So also the tongue is a little member, and boasts great things. Behold how a little fire kindles great forests.

6) And the tongue is a fire - the world of lawlessness; so the tongue is set among our members, spotting all of the body and inflaming the course of nature, and having been inflamed by Gehenna¹³.

7) For every nature of beast, both of birds and reptiles and of sea animals, have been tamed by natural man,

8) but the tongue, no one of man is able to tame. It is an unrestrainable evil, full of death-dealing poison.

9) By this, we bless the **Master**³ and the Father, and by this we curse men who were born according to the image of God.

10) Out of the same mouth comes forth blessing and cursing. It is not right, my brothers, for these things to be so.

11) Does the fountain send forth out of the same hole both the sweet and the bitter?

12) My brothers, a fig tree is not able to produce olives, or a vine figs. Neither can sweet and salt water be produced¹⁴.

3.2 Earthly and Heavenly Wisdom 3.2

13) Who is wise and knowledgeable among you? Let him show by good behaviour his actions in the gentleness of wisdom.

14) But if you have hostile envy and contention in your heart, do not brag and lie against the truth.

15) This is not the wisdom from above coming down, but is earthly, beastly, and demonic.

16) For where there is envy and contention, there is confusion and every foul deed.

17) But the wisdom from above is first tally pure, and is then peaceable, forbearing, accommodating, full of compassion and of good fruits, not partial and not pretended.

18) And the fruit of justice in peace is sown for those making peace.

CHAPTER 4

4.1 Submission to God

1) From where do conflicts and fights among you come? Is it not from this, from your lusts warring in your members?

2) You desire and have not, you murder and are envious and are not able to obtain; you fight and you war, and you do not have, because you ask not;

3) you ask, and do not receive, because you ask wrongly, in order that you may spend on your lusts.

4) Oh₁₅ female mongrelizers! Do you not know that the love of the world is enmity with God? Whoever then purposes to be a lover‡ {Or friend Gr. Φίλος} of the world is established to be an enemy of God.

5) Or do you think that the Scripture says in vain that the Mentality which He has made to dwell₁₆ in us hungers to envy?

6) But He gives greater favour; therefore it says, **God sets Himself against arrogant ones, but to the submissive ones He gives favour**₁₇

7) Be subject, therefore, to God, oppose the Diabolical One, and he will flee from you.

8) Draw near to God and He will draw near to you. Clean your hands, failures, and purify your hearts, you of double-lives† {Gr. Ψυχή see Appendix 9}

9) Be distressed and mourn and weep. Let your laughter be aimed to mourning, and the joy to shame.

10) Be submissive before the Master and He will exalt you.

11) Do not slander one another, brothers. He slandering a brother is judging his brother, and slanders law and judges law. And if you judge law, you are not a doer of law but a judge.

12) One is the Lawgiver and Judge¹⁸ Who is able to save and to destroy. Who are you who judges the other?

4.2 Boasting About Tomorrow

13) Come now, those saying, "**Today or tomorrow we will go into this city, and we will spend there one year, and we will trade and will make a profit;**"

14) who does not know of tomorrow!¹⁹ Of what kind is your life? For you are²⁰ a mist† {ἀτμίς, or vapour stream) which for a little while appears and then disappears.

15) Instead of you saying, "**If the Master wills, even we will live and we will do this or that;**"

16) but now you brag in your false pretensions. All such bragging is evil.

17) Then to the one knowing to do good, and who does it not, to him it is failure.



CHAPTER 5

5.1 Warning to the Rich

- 1) Come now, rich ones, weep, crying aloud over the hardships you are coming upon.
- 2) Your riches have rotted, and your garments have become eaten by moths.
- 3) Your gold and your silver have rusted over, and their poison will be a testimony to you, and will eat your flesh as fire. You heaped treasure in the last days.
- 4) Behold the wages of the workmen who have harvested your fields cry out, being kept back by you. And the cries of the ones having harvested have entered into the ears of the Master of the Armies‡ {Or Sabbath Gr. Σαβαώθ Fr. Hebrw יהוה צבאות of armies cf Rom. 9:29; Is. 1:6; 6:3}.
- 5) You lived luxuriously on the earth, and lived riotously, you fed your hearts as in a day of slaughter.
- 6) You condemned, you murdered the just one, he does not resist you.

5.2 Long Suffering

- 7) Be long-suffering then, brothers, until the presence‡ {Lit. Being beside Gr. προναία} of the Master. Behold, the farmer awaits the precious fruits of the earth, being long-suffering about it, until it may receive²¹ both the early and the late [*rain*].
- 8) You also be long-suffering, establish your heart, because the presence of the Master has drawn near.
- 9) Complain not against one another, brothers, that you be judged not; behold, the Judge stands before the door.

10) Take as an example of ill suffering, my brothers, and of long-suffering, the prophets who spoke in the authority of the Master.

11) Behold, we count blessed those who endure. You have heard of the patience of Job, and you saw the end of the Master, that the Master is very compassionate and pitying.

12) but before all things, my brothers, do not swear, either by the heaven, nor by the earth, nor any other oath. But let your yes be yes and your no be no, that you do not fall under judgment.

5.3 The Power of Persuasion

13) Does any among you suffer ills? Let him pray. Are any cheerful? Let him sing.

14) Are any among you sick? Let him summon the elders of the Body Politic, and let them pray over him, anointing him with oil in the authority of the Master.

15) And the prayer of persuasion will cure those being sick, and the Master will raise him up, and if he may have failed, it will be forgiven him.

16) Confess then²² to one another the failures, and pray for one another so that you may be healed. The petition of the just one has great strength, having been made effective.

17) Elijah was a man of like feeling to us, and he prayed in prayer for it not to rain, and it did not rain on the earth for three years and six months.

18) And again, he prayed, and the heavens gave rain, and the earth produced its fruit.

19) My²³ brothers, if anyone among you errs from the truth, and anyone turns him back,

20) know that the one turning a failure from the error of his way will save his₂₄ life‡ {Gr. Ψυχή see Appendix 9} from death, and will hide a multitude of failures.₂₅



Footnotes

1. Virtually every English translation supplies the name James as opposed to the form herein of Jacob. This is true not only here but in all other occurrences of James in the New Testament, including those citations in reference to other men by the same name. The fact remains, however, that the Greek name is Ἰακώβος or Jacobos. This is the same Greek name used in the Septuagint for the Jacob of the Old Testament and the continuity of the names throughout the Septuagint and New Testament is lost when the English name James is unfoundedly substituted for the correct name, Jacob. Thus, the name James does not appear in this translation anywhere, but instead the correct form Jacob.

2. Some texts add a subject here. C 1829 and r⁶⁸⁰ add κύριος or Master, and K L P most minuscules and syr^h add ὁ κύριος or the Master, so that the verse would read the Master promised to those loving Him. 33^{vid} 322 323 463 547 945 1241 1739 2492 vg syr^p eth add ὁ θεός or God. The witnesses supporting the inclusion of no subject as herein include p²³ κ A B ψ T 81 206* 323 it^{ff} cop^{sa,bo} arm, and thus make up a far more impressive group than the others. It should be noted that the Textus Receptus erroneously includes ὁ Κύριος.

3. The word understand is translated for Iote as opposed to ὡστε or So that in the Textus Receptus. The reading herein is well-attested by 8² B C 81 945 1739 it^{ar} ff^{si} vg cop^{ba} Syr^{hmg(arm)} geo.

4. *And* or δὲ is not present in the Textus Receptus. See previous fnt. for evidence.

5. Leviticus 19:18-LXX.

6. Exodus 20:14(20:13)-LXX; Deuteronomy 5:18-LXX.

7. Exodus 20:13(20:15)-LXX; Deuteronomy 5:17-LXX.

8. The Textus Receptus has here ὁ θεός εἷς ἐστίν, which are the right words, but they are in the wrong order. This form is based upon that found in K^{mg} 049 056 0142 88 436 Byz Lect and others. The correct order, although not changing the translation, is εἷς ἐστίν εὐτιν ὁ θεός, which is supported by P⁷⁴ κ A 945 1241 1739 2464 vg syr^p cop^{sa,bo}. The Textus Receptus, or rather the witnesses on which it bases this verse, no doubt reversed the order of the words to make the phrase appear more emphatic, but this would be effective only visually, as the grammatical syntax demands the same understanding in translation. Other witnesses, including 945 1241 1739 ψ, change the translation to there is one God with the Greek phrase εἷς θεός ἐστίν, which is undoubtedly not the original form.

9. The Textus Receptus has here νεκρά or dead as opposed to ἀργή, or inactive, as herein. The Textus Receptus does so on the support of κ A C² K P ψ M* 614 1241 Byz Lect syr^{ph} cop^{bo}. However, in support of the reading of inactive are B C* 322 323 945 1739 It^{ff} vg cop¹⁴ arm. p¹⁴ Is silent in the matter with the reading κενή or *vain*, no doubt taken from earlier in the verse. The reading of ἀργή however, seems superior as νεκρά could have been taken from vs, 17 or 26 and is the opposite of ἀργή or actions immediately preceding.

10 Genesis 15:0-LXX

11 The Textus Receptus adds here τοῦτον or then. It is absent in p^{56vid} κ A B C P 33 HI 61.4 It vg etc.

12 And therefore is translated for εἶδῶ instead of behold for ἰδού as in the Textus Receptus.

13 See Appendix 20.

14 The Textus Receptus has here θεόν or God instead of κύριον or the Master. This was done no doubt because the combination of the Master and the Father occurs nowhere else in the New Testament except here. However, the textual witnesses are decidedly in favour of κύριον with κ A B C P 4* 5 33 623 1739 1852 it^{ff} vg^{ms} syr^P cop^{boms} arm supporting.

15 This sentence is translated for the Greek words οὔτε ἄλκω λυκὸν ὕδωρ ἄλκα ἢ ὕδωρ as opposed to the Textus Receptus which replaces this sentence with one which would be translated And thus, neither can a fountain produce salt and sweet water. This expansion in the Textus Receptus is supported very scantily by K (P) 049 056 0142 104 614 917. The text as given herein is supported by A B C* 88 2492^{txt} syr^h cop⁵² arm, and it is also supported, but with the addition of οὐτε ἢ or so, by κ C² L 81 1739 it^{ff} vg syr^{P h with} cop^{bo}.π

16 Many later witnesses add here μοιχοί, or the masculine form of mongrelizer. This was probably done by copyists who could not understand why the feminine form would specifically be given and not a neuter form or a masculine form as well. However, in the Septuagint, the concept of μοιχαλῖς, or female mongrelizer or seedline corrupter, was used figuratively of Israel (Ho. 3:1; Ps. 73:27; Is. 54:5; Jr. 3:20; Eze. 16, 23; Ho. 9:1). Additionally, there is strong textual support for the omission of the masculine form (χ* A B 33 81 1241 1739 it^{ff} vg syr^P cop^{sabo} arm eth).

17 Proverbs 3:34-LXX.

18. The words and Judge or καὶ κριτὴ Κριμῖς are omitted in the Textus Receptus. However, they are present in x A B P ψ 33 81 323 614 630 it vg syr cop.

19. Many reliable witnesses (p^{74vid} ⲭ^c A K L P Ψ 049 056 minuscules vg syr^P cop^{bo}) add Υαρ or for. However, its absence is supported by ⲭ^c B 614 it⁶⁷ syr^h cop^{boms} arm eth^{ro}, and additionally it appears that scribes probably added Υαρ in order to correct the ambiguity that is created by the words as they were originally penned down in the Greek.

20. The second person, you are (ἐοτε), is preferable to the third person ἐοτιν as given in the Textus Receptus, which would be translated it is. Textual support for the second person is overwhelming, but it seemed more plausible to many later scribes for the answer to the question to be in the third person, thus being in reference to the subject life instead of the answer being directly in reference to the reader.

21. Many texts add here ὑερων or the rain (A K L P Y syr^{ph}). While it was obvious to the original reader of this epistle that rain is the implied noun, it did not seem as obvious later in time, and indeed, the ambiguity of the phrase is seen in the English translation herein. For this reason, since it is implied, the word rain is added in closed brackets in the translation. Other witnesses (ⲭ 255 398 1175 it^{ff} syr^{hmg1TM8} (cop^{bo})) added καρπον or fruit, not realizing themselves the importance of the early and late rains in the arid Palestinian climate. This would have made the previous it into be, in reference to the farmer. However, the omission of any noun here altogether is supported by the best textual witnesses, including p⁷⁴ B 048 1739 vg cōpsa.

22. With the support of 049 vg, the Textus Receptus omits *then*. The word is present in ⲭ A B K.

23. The Textus Receptus omits My or υουπου; however, this reading is well-attested by p⁷⁴ ⲭ A B K Ψ 048 049 it vg etc.

24. The Textus Receptus omits his or αῦαρού. The word is present in ⲭ A P etc.

25. A few later witnesses (181 378 614 1518 1765 1898 syr^h 1 2 3 4) add here ἀυτήν or so be it.

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